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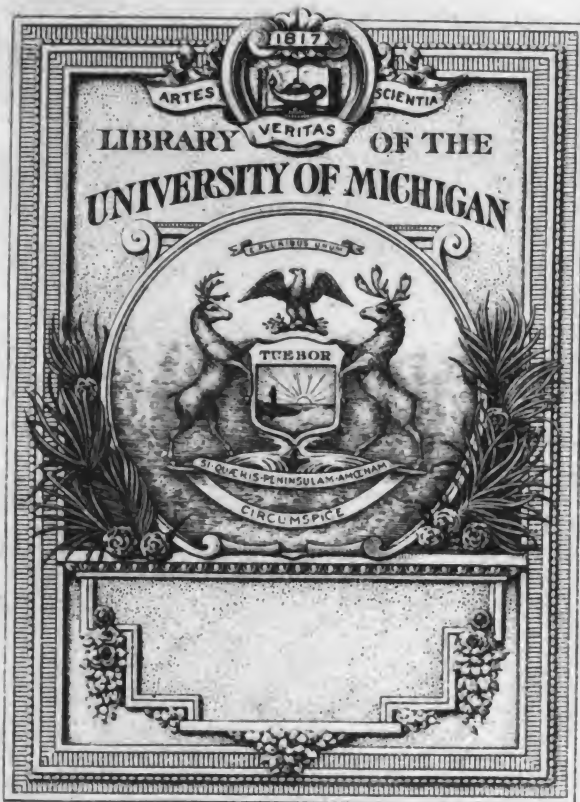
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PROPOSALS  
RELATING TO THE  
EDUCATION  
OF  
YOUTH  
IN  
*PENNSYLVANIA*

BY BENJAMIN FRANKLIN

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FACSIMILE REPRINT

*With an Introduction by*

WILLIAM PEPPER

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*PHILADELPHIA*  
University of Pennsylvania Press  
MCMXXXI

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# INTRODUCTION

**B**ENJAMIN FRANKLIN through the publication of his *Proposals Relating to the Education of Youth in Pensilvania* in 1749, and through his interest and labors over a period of many years, had a great part in formulating the policies and furthering the welfare of the institution now known as the University of Pennsylvania. The University dates its origin back to 1740. In that year a group of charitably disposed and liberally minded citizens of Philadelphia contributed to a fund to be used for the erection of a building which was intended to be a charity school for the instruction of poor children in the knowledge of the Christian religion and in useful literature, and also for a place of public worship.

Franklin in his *Autobiography* tells us how this plan originated. He says, "In 1739 arrived among us from Ireland the Reverend Mr. Whitefield, who had made himself remarkable there as an itinerant preacher. He was at first permitted to preach in some of our churches;

churches; but the clergy, taking a dislike to him, soon refus'd him their pulpits, and he was oblig'd to preach in the fields. . . . And it being found inconvenient to assemble in the open air, subject to its inclemencies, the building of a house to meet in was no sooner propos'd, and persons appointed to receive contributions, but sufficient sums were soon received to procure the ground and erect the building, which was one hundred feet long and seventy broad. . . . Both house and ground were vested in trustees, expressly for the use of any preacher of any religious persuasion who might desire to say something to the people at Philadelphia; the design in building not being to accommodate any particular sect, but the inhabitants in general; so that even if the Mufti of Constantinople were to send a missionary to preach Mohammedanism to us, he would find a pulpit at his service."

The trustees spoken of by Franklin planned also that this "New Building," as it was called, should house a Charity School. Neither of these worthy schemes seems to have met with success.

To quote again from his *Autobiography*: "I had, on the whole, abundant reason to be satisfied with my being established in Pennsylvania. There were, however, two things that I regretted, there being no provision for defense, nor for a compleat education of youth;

no

no militia, nor any college. I therefor, in 1743, drew up a proposal for establishing an academy; and at that time, thinking the Reverend Mr. Peters, who was out of employ, a fit person to superintend such an institution, I communicated the project to him; but he, having more profitable views in the service of the proprietaries, which succeeded, declined the undertaking; and, not knowing another at that time suitable for such a trust, I let the scheme lie awhile dormant." The outbreak of war in 1744 and Franklin's activities incident thereto undoubtedly distracted his attention from this plan of promoting an Academy.

George Whitefield wrote on November 20, 1740, in a letter to a friend, "According to my Promise, I now snatch a few moments to send you a short account of the House lately erected at Philadelphia. . . . God must have the sole glory. . . . I am chosen one of the Trustees. The House is intended for Publick Worship, and a Charity School. . . . The Managers, as at the Beginning, so now also, depend on God for future supplies. I have preached in this House several times." Some other Boards of Trustees have since that time unfortunately also depended solely on God for future supplies for the institutions under their charge, apart from any exertion of their own.

Franklin tells us how he eventually became one of the trustees. He says that originally care

was

was taken in the nomination of trustees that a predominancy should not be given to any sect, therefore one Church-of-England man, one Presbyterian, one Baptist, one Moravian, etc., were chosen. In case of death of a trustee another of the same sect was to be appointed. The Moravian happened not to please his colleagues, and on his death, they resolved to have no other of that sect. Franklin was chosen in his place because, as someone said, he was merely an honest man, and of no sect at all.

The story of Franklin's attendance on one of Whitefield's sermons is worthy of repetition, although an oft-told tale. Whitefield was trying to raise funds for an orphanage in Georgia. Franklin did not approve, thinking it better the children should be brought to Philadelphia than that workmen be sent to Georgia to build the orphanage. Franklin went to the sermon intending not to contribute anything, although he had in his pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As Whitefield proceeded with his sermon, Franklin began to soften, and concluded to give the coppers. Another stroke of oratory made him ashamed and he determined to give the silver, but in the end he emptied his pockets into the collector's dish, gold and all.

Franklin also says, "At this sermon there was also one of our club, who being of my sentiments respecting the building in Georgia, and  
suspecting

suspecting a collection might be intended, had, by precaution, emptied his pockets before he came from home. Toward the conclusion of the discourse, however, he felt a strong desire to give, and apply'd to a neighbor, who stood near him, to borrow some money for the purpose. The application was unfortunately made to perhaps the only man in the company who had the firmness not to be affected by the preacher. His answer was, "At any other time, Friend Hopkinson, I would lend to thee freely, but not now, for thee seems to be out of thy right senses."

Franklin further says that once being at the rear of a crowd listening to Whitefield preach from the Court House steps, he had the curiosity to learn how far he could be heard, so Franklin stepped backward down the street until he could only hear indistinctly and then imagining a semicircle of which his distance from Whitefield would be the radius, and that it was filled with auditors, to each of whom he allowed two square feet, he computed that Whitefield might well be heard by more than thirty thousand.

Thus we see that before Franklin published his *Proposals*, a group of citizens in 1740 had banded themselves together and had erected a building to be used as a charity school. In 1743, Franklin had broached the subject of an Academy to the Reverend Mr. Peters, and finally he

he had been elected one of the trustees of the Charity School, although he does not tell us the year in which this occurred. Then in 1749, Franklin, to quote him again, says, "Peace being concluded, . . . I turn'd my thoughts again to the affair of establishing an academy. The first step I took was to associate in the design a number of active friends, of whom the Junto furnished a good part; the next was to write and publish a pamphlet entitled, 'Proposals Relating to the Education of Youth in Pensilvania.' This I distributed among the principal inhabitants gratis; and as soon as I could suppose their minds a little prepared by the perusal of it, I set on foot a subscription for opening and supporting an Academy; it was to be paid in quotas yearly for five years; by so dividing it, I judg'd the subscription might be larger, and I believed it was so, amounting to no less, if I remember right, than five thousand pounds."

Those who subscribed to this fund met and chose twenty-four trustees, one of whom of course was Franklin: A constitution was drawn up, a house was rented, masters engaged, and the schools opened, according to Franklin, in the same year, 1749. The scholars increased rapidly in number, the house was found to be too small; and then Franklin, who was a trustee of both the Charity School and the Academy, brought the two boards into an agreement



agreement by which the trustees for the Charity School were to cede it to those of the Academy, the latter undertaking to discharge the debt, to keep forever open in the building a large hall for occasional preachers, according to the original intention, and to maintain a free school for the instruction of poor children.

It is very probable that had this not occurred, the original plan of 1740 for a Charity School and a place of public worship would have fallen through. In fact, in 1747 two of the trustees wanted to sell the "New Building" so that they could recover their money, claiming that the principal end for which they had subscribed had not been attained. Other trustees disputed this claim and nothing had been done before Franklin was able to bring together the two sets of trustees and start the Academy and at the same time continue the Charity School idea.

It is interesting that Franklin had a vision beyond that of an Academy with a Charity School annex. He was thinking of the future development of the Academy into a college. He wrote, "We have bought for the Academy the house that was built for itinerant preaching which stands on a large lot of ground capable of receiving more buildings to lodge the scholars, if it should come to be a regular college." He had in mind also apparently dormitories for the students.

There was held a formal opening of the  
Academy

Academy in January, 1751, and on this occasion the Reverend Mr. Richard Peters preached a sermon and later in the year published it under the title, *A Sermon on Education. Wherein Some Account is given of the Academy Established in the City of Philadelphia*. This was printed and sold by Benjamin Franklin and D. Hall. In the preamble addressed to the trustees of the Philadelphia Academy Mr. Peters says the "Latin and English Masters give entire satisfaction; indeed, the Progress made by the Boys in both Schools is truly surprizing; each has now the Assistance of an Usher, made necessary by the Number of Boys, who, notwithstanding the Prevalence of the Small-Pox in Town, amount to above an Hundred. Masters are providing for teaching Writing and French. The Mathematical School is daily increasing. A Charity School is established . . . and I have no small Satisfaction in being able to be thus particular, since it must needs be agreeable to the Publick to know that the most necessary, and useful Parts of the Scheme are in such Forwardness; and that there are in the Academy two good Grammar Schools, one in the English, and the other in the Latin Language." Following this introduction or preamble comes the sermon, forty-one pages in length; then comes the *Constitutions of the Publick Academy in the City of Philadelphia*. There then follows an *Idea of the English School, Sketch'd out for the Consideration*

*Consideration of the Trustees of the Philadelphia Academy.* This is signed at the end of eight pages by the initials, "B. F."

Apparently Franklin was more interested in the English School than in the Latin School, and confirmation of this is to be found in a letter he wrote to the Reverend Samuel Johnson on October 25, 1750. He says, "The Trustees have put it on me, as I first mov'd the English Education here, to sketch out the idea of the English School; for which I am very unfit, having neither been educated myself (except as a Tradesman) nor ever concern'd in educating others."

Franklin sent a copy of his *Idea* to Johnson and did his best to persuade him to head the Academy. There are six of Franklin's letters to Johnson referring to this matter reprinted in Smyth's *Life and Writings of Benjamin Franklin*, together with a reprint of the *Idea*. Dr. Samuel Johnson, however, declined the offer. He was later the first President of Kings (now Columbia) College, New York. Convincing evidence of Franklin's almost sole interest in the English School is to be found in a lengthy paper which he wrote thirty-eight years later, in 1789, entitled *Observations relative to the intentions of the original founders of the academy in Philadelphia*, in which he says, "In 1749, I was encouraged to hazard another Project, that of a Public Education  
for

for our Youth. As in the Scheme of the Library, I had provided only for English Books, so in this new Scheme my Ideas went no farther than to procure the Means of a good English Education. A Number of my Friends, to whom I communicated the Proposal, concurr'd with me in these Ideas; but Mr. Allen, Mr. Francis, Mr. Peters, and some other Persons of Wealth and Learning, whose Subscriptions and Countenance we should need, being of Opinion that it ought to include the learned Languages, I submitted my Judgment to theirs, retaining, however, a strong Prepossession in favor of my first Plan, and resolving to preserve as much of it as I could, and to nourish the English School by every means in my Power."

Franklin complains of the partiality shown to the Latin School. He drew a simile between the fashion of wearing a hat and the study of the classics. He tells how hats first began to be worn, then how curls and powdering came into vogue and how then, though hats could not be worn on the head, every man of fashion still felt that he must carry one under his arm, and that hats were then called *chapeaux bras* and were of no use and attended with some expense, and were a constant trouble. He then says, "The still prevailing custom of having schools for teaching generally our children, in these days, the Latin and Greek languages, I consider

I consider therefore, in no other light than as the *chapeau bras* of modern Literature." He evidently searched carefully through the minutes of the trustees from 1751 to 1789 and quoted numerous actions taken by the Board favoring the *Latinists*, as he calls them. He was the only one of the original trustees living in 1789, and this paper of his was one of the last things which he wrote. He died within a year, on April 17, 1790, at the age of eighty-four years.

In 1785 when Franklin returned from France, he was presented with an Address of the Provost, Vice Provost, and Professors of the University of Pennsylvania in which was said, "We feel a particular Pleasure in paying our acknowledgments to the gentleman, who first projected the liberal Plan of the Institution over which we have the Honour to preside . . . . May the same indulgent Providence yet continue your protracted Life, enriched and crowned with the best of Blessings, to nurse and cherish this favorite child of your youth; that the future sons of Science in this western World may have additional Reason to remember the Name of Franklin with Gratitude and Pleasure."

*William Pepper*



PROPOSALS  
RELATING TO THE  
EDUCATION  
OF  
YOUTH  
IN  
*PENNSYLVANIA.*

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*PHILADELPHIA:*  
Printed in the Year, M.DCC.XLIX.





# ADVERTISEMENT

## TO THE

### R E A D E R.

**I***T has long been regretted as a Misfortune to the Youth of this Province, that we have no ACADEMY, in which they might receive the Accomplishments of a regular Education.*

*The following Paper of Hints towards forming a Plan for that Purpose, is so far approv'd by some publick-spirited Gentlemen, to whom it has been privately communicated, that they have directed a Number of Copies to be made by the Press, and properly distributed, in order to obtain the Sentiments and Advice of Men of Learning, Understanding, and Experience in these Matters; and have determin'd to use their Interest and best Endeavours, to have the Scheme, when compleated, carried gradually into Execution; in which they have Reason to believe they shall have the hearty Concurrence and Assistance of many who are Wellwishers to their Country.*

*Those who incline to favour the Design with their Advice, either as to the Parts of Learning to be taught, the Order of Study, the Method of Teaching, the Oeconomy of the School, or any other Matter of Importance to the Success of the Undertaking, are desired to communicate their Sentiments as soon as may be, by Letter directed to B. Franklin, Printer, in Philadelphia.*

## AUTHORS *quoted in this PAPER.*

1. **T**HE famous *Milton*, whose Learning and Abilities are well known, and who had practised some Time the Education of Youth, so could speak from Experience.

2. The great Mr. *Locke*, who wrote a Treatise on Education, well known, and much esteemed, being translated into most of the modern Languages of *Europe*.

3. *Dialogues on Education*, 2 Vols. Octavo, that are much esteem'd, having had two Editions in 3 Years. Suppos'd to be wrote by the ingenious Mr. *Hutcheson* (Author of *A Treatise on the Passions*, and another on the *Ideas of Beauty and Virtue*) who has had much Experience in Educating of Youth, being a Professor in the College at *Glasgow*, &c.

4. The learned Mr. *Obadiah Walker*, who had been many Years a Tutor to young Noblemen, and wrote a Treatise on the Education of a young Gentleman ; of which the Fifth Edition was printed 1687.

5. The much admired Mons. *Rollin*, whose whole Life was spent in a College ; and wrote 4 Vols. on Education, under the Title of, *The Method of Teaching and Studying the Belles Lettres* ; which are translated into *English, Italian*, and most of the modern Languages.

6. The learned and ingenious Dr. *George Turnbull*, Chaplain to the present Prince of *Wales* ; who has had much Experience in the Educating of Youth, and publish'd a Book, Octavo, intituled, *Observations on Liberal Education, in all its Branches*, 1742.

With some others.

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## PROPOSALS, &c.

**T**HE good Education of Youth has been esteemed by wise Men in all Ages, as the surest Foundation of the Happiness both of private Families and of Common-wealths. Almost all Governments have therefore made it a principal Object of their Attention, to establish and endow with proper Revenues, such Seminaries of Learning, as might supply the succeeding Age with Men qualified to serve the Publick with Honour to themselves, and to their Country.

Many

As some Things here propos'd may be found to differ a little from the Forms of Education in common Use, the following Quotations are to shew the Opinions of several learned men, who have carefully considered and wrote expressly on the Subject ; such as *Milton, Locke, Rollin, Turnbull*, and others. They generally complain, that the *old Method* is in many Respects wrong ; but long settled Forms are not easily changed. For us, who are now to make a Beginning, 'tis, at least, as easy to set out right as wrong ; and therefore their Sentiments are on this Occasion well worth our Consideration.

Mr. *Rollin* says (*Belles Lett. p. 249.* speaking of the Manner of Educating Youth) “ Though it be generally a very wise and judicious Rule to avoid all Singularity, and to follow the received Customs, yet I question whether, in the Point we now treat of, this Principle does not admit of some Exception, and whether

Many of the first Settlers of these Provinces, were Men who had received a good Education in *Europe*, and to their Wisdom and good Management we owe much of our present Prosperity. But their Hands were full, and they could not do all Things. The present Race are not thought to be generally of equal Ability : For though the *American* Youth are allow'd not to want Capacity ; yet the best Capacities require Cultivation, it being truly with them, as with the best Ground, which unless well tilled and sowed with profitable Seed, produces only ranker Weeds.

That we may obtain the Advantages arising from an Increase of Knowledge, and prevent as much as may be the mischievous Consequences that would attend a general Ignorance among us, the following *Hints* are offered towards forming a Plan for the Education of the Youth of *Pennsylvania*, viz.

It is propos'd,

T H A T some Persons of Leisure and publick Spirit, apply for a C H A R T E R, by which they may be incorporated, with Power to erect an A C A D E M Y for the Education

whether we ought not to apprehend the Dangers and Inconveniences of blindly following the Footsteps of those who have gone before us, so as to consult *Custom* more than *Reason*, and the governing our Actions rather by what others *do*, than by what they *should do* ; from whence it often happens, that an Error once established is handed down from Age to Age, and becomes almost a certain Law, from a Notion, that we ought to act like the rest of Mankind, and follow the Example of the greatest Number. But human Nature is not so happy as to have the greatest Number always make the best Choice, and we too frequently observe the contrary."

on of Youth, to govern the same, provide Masters, make Rules, receive Donations, purchase Lands, &c. and to add to their Number, from Time to Time such other Persons as they shall judge suitable.

That the Members of the Corporation make it their Pleasure, and in some Degree their Business, to visit the Academy often, encourage and † countenance the Youth, countenance and assist the Masters, and by all Means in their Power advance the Usefulness and Reputation of the Design ; that they look on the Students as in some Sort their Children, treat them with Familiarity and Affection, and when they have behav'd well, and gone through their Studies, and are to enter the World, zealously unite, and make all the Interest that can be made to establish them ‡, whether in Business, Offices, Marriages, or any other Thing for their Advantage,

† *Rollin*, Vol. 2. p. 371. mentions a *French Gentleman*, *Monf. Herfan*, who, " at his own Expence, built a School for the Use of poor Children, one of the finest in the Kingdom; and left a Stipend for the Master. That he himself taught them very often, and generally had some of them at his Table. He clothed several of them ; and distributed Rewards among them from Time to Time, in order to encourage them to study."

‡ Something seems wanting in *America* to incite and stimulate Youth to Study. In *Europe* the Encouragements to Learning are of themselves much greater than can be given here. Whoever distinguishes himself there, in either of the three learned Professions, gains Fame, and often Wealth and Power : A poor Man's Son has a Chance, if he studies hard, to rise, either in the Law or the Church, to gainful Offices or Benefices ; to an extraordinary Pitch of Grandeur ; to have a Voice in Parliament, a Seat among the Peers ; as a Statesman or first Minister to govern Nations, and even to mix his Blood with Princes.

vantage, preferably to all other Persons whatsoever even of equal Merit.

And if Men may, and frequently do, catch such a Taste for cultivating Flowers, for Planting, Grafting, Inoculating, and the like, as to despise all other Amusements for their Sake, why may not we expect they should acquire a Relish for that *more useful* Culture of young Minds. *Thompson* says,

*'Tis Joy to see the human Blossoms blow,  
When infant Reason grows apace, and calls  
For the kind Hand of an assiduous Care ;  
Delightful Task ! to rear the tender Thought,  
To teach the young Idea how to shoot,  
To pour the fresh Instruction o'er the Mind,  
To breathe th' enliv'ning Spirit, and to fix  
The generous Purpose in the glowing Breast.*

That a House be provided for the ACADEMY, if not in the Town, not many Miles from it ; the Situation high and dry, and if it may be, not far from a River, having a Garden, Orchard, Meadow, and a Field or two.

That the House be furnished with a Library (if in the Country, if in the Town, the Town ‡ Libraries may serve) with Maps of all Countries,

‡ Besides the *English* Library begun and carried on by Subscription in *Philadelphia*, we may expect the Benefit of another much more valuable in the Learned Languages, which has been many Years collecting with the greatest Care, by a Gentleman distinguish'd for his universal Knowledge, no less than for his Judgment in Books. It contains many hundred Volumes of the best Authors in the best Editions, among which are the *Polyglot Bible*, and *Castel's* Lexicon on it, in 8 large Vols. *Aldus's* Septuagint, Apocrypha and New Testament, in *Greek*, and some other Editions of the same ; most of the Fathers ; almost all

tries, Globes, some mathematical Instruments, an Apparatus for Experiments in Natural Philosophy, and for Mechanics; Prints, of all Kinds, Prospects, Buildings, Machines, &c.†

That the RECTOR be a Man of good Understanding, good Morals, diligent and patient; learn'd in the Languages and Sciences, and a correct pure Speaker and Writer of the *English* Tongue; to have such Tutors under him as shall be necessary.

B

That

all the *Greek* Authors from *Homer* himself, in divers Editions (and one of them in that of *Rome*, with *Eusebius's* Commentaries, in 4 Vols.) to near the End of the 4th Century, with divers later, as *Photius*, *Suidas*, divers of the *Byzantine* Historians; all the old Mathematicians, as *Archimedes*, *Apollonius*, *Euclid*, *Ptolomy's* Geography and *Almagest*, with *Theon's* Commentaries and *Diophantus*, in the whole above 100 Vols. in *Greek* Folio's. All the old *Roman* Classics without Exception, and some of them in several Editions (as all *Tully's* Works in four Editions) All *Grævius*, *Gronovius*, *Salengre's* and *Polemi's* Collections of *Roman* and *Greek* Antiquities, containing above Five Hundred distinct Discourses in 33 Tomes, with some Hundreds of late Authors in *Latin*, as *Vossius*, *Lipsius*, *Grotius*, &c. A good Collection of Mathematical Pieces, as *Newton* in all the three Editions, *Wallis*, *Huygens*, *Tacquet*, *Dechalet*, &c. in near 100 Vols. in all Sizes, with some *Oriental*, *French* and *Italian* Authors, and many more *English*, &c. A handsome Building above 60 Feet in front, is now erected in this City, at the private Expence of that Gentleman, for the Reception of this Library, where it is soon to be deposited, and remain for the publick Use, with a valuable yearly Income duly to enlarge it; and I have his Permission to mention it as an Encouragement to the propos'd Academy; to which this noble Benefaction will doubtless be of the greatest Advantage, as not only the Students, but even the Masters themselves, may very much improve by it.

† See in *Turnbull*, p. 415. the Description of the Furniture of the School called the *Instituto* at *Bologna*, procur'd by the Care and Direction of Count *Marigli*, and originally at his private Expence.

That the boarding Scholars diet ‡ together, plainly, temperately, and frugally.

That to keep them in Health, and to strengthen and render active their Bodies, they be frequently \* exercis'd in Running, Leaping, Wrestling, and Swimming †, &c.

That

‡ Perhaps it would be best if none of the Scholars were to diet abroad. *Milton* is of that Opinion (*Treatise of Education*) for that much Time would else be lost, and many ill Habits got.

\* *Milton* proposes, that an Hour and Half before Dinner should be allow'd for Exercise, and recommends among other Exercises, the handling of Arms, but perhaps this may not be thought necessary here. *Turnbull*, p. 318. says, " Corporal Exercise invigorates the Soul as well as the Body; let one be kept closely to Reading, without allowing him any Respite from Thinking, or any Exercise to his Body, and were it possible to preserve long, by such a Method, his Liking to Study and Knowledge, yet we should soon find such an one become no less soft in his Mind than in his outward Man. Both Mind and Body would thus become gradually too relaxed, too much unbraced for the Fatigues and Duties of active Life. Such is the Union between Soul and Body, that the same Exercises which are conducive, when rightly managed, to consolidate or strengthen the former, are likewise equally necessary and fit to produce Courage, Firmness, and manly Vigour, in the latter. For this, and other Reasons, certain hardy Exercises were reckoned by the Antients an essential Part in the Formation of a liberal Character; and ought to have their Place in Schools where Youth are taught the Languages and Sciences." See p. 318 to 323.

† 'Tis suppos'd that every Parent would be glad to have their Children skill'd in *Swimming*, if it might be learnt in a Place chosen for its Safety, and under the Eye of a careful Person. *Mr. Locke* says, p. 9. in his *Treatise of Education*; " 'Tis that saves many a Man's Life; and the *Romans* thought it so necessary, that they rank'd it with Letters; and it was the common Phrase to mark one ill educated, and good for nothing, that he had neither learnt to read nor to swim; *Nec Literas didicit nec Nat-re*. But besides the gaining a Skill which may serve him at Need, the Advantages to Health by often Bathing



That they have peculiar Habits to distinguish them from other Youth, if the Academy be in or near the Town; for this, among other Reasons, that their Behaviour may be the better observed.

As to their STUDIES, it would be well if they could be taught *every Thing* that is useful, and *every Thing* that is ornamental: But Art is long, and their Time is short. It is therefore propos'd that they learn those Things that are likely to be *most useful* and *most ornamental*. Regard being had to the several Professions for which they are intended.

All should be taught to write a *fair Hand*, and swift, as that is useful to All. And with

B 2

it

ing in cold Water during the Heat of the Summer, are so many, that I think nothing need be said to encourage it."

'Tis some Advantage besides, to be free from the slavish Terrors many of those feel who cannot swim, when they are oblig'd to be on the Water even in crossing a Ferry.

Mr. *Hutchinson*, in his *Dialogues concerning Education*, 2 Vols. Octavo, lately publish'd, says, Vol. 2. p. 297. "I would have the Youth accustomed to such Exercises as will harden their Constitution, as Riding, Running, Swimming, Shooting, and the like."

*Charlemagne*, Founder of the German Empire, brought up his Sons hardily, and even his Daughters were inur'd to Industry. *Henry the Great of France*, saith *Monf. Rhodex*, "was not permitted by his Grand-father to be brought up with Delicacy, who well knew that *seldom lodgeth other than a mean and feeble Spirit in an effeminate and tender Body*. He commanded that the Boy should be accustomed to run, to leap, to climb the Rocks and Mountains; that by such Means he might be inured to Labour, &c. His ordinary Food also was of coarse Bread, Beef, Cheese and Garlick; his Cloathing plain and coarse, and often he went barefoot and bareheaded." *Walker of Education*, p. 17, 18.

it may be learnt something of † *Drawing*, by Imitation of Prints, and some of the first Principles of Perspective.

\* *Arithmetick, Accounts*, and some of the first Principles of *Geometry* and *Astronomy*.

The

† *Drawing* is a kind of Universal Language, understood by all Nations. A Man may often express his Ideas, even to his own Countrymen, more clearly with a Lead Pencil, or Bit of Chalk, than with his Tongue. And many can understand a Figure, that do not comprehend a Description in Words, tho' ever so properly chosen. All Boys have an early Inclination to this Improvement, and begin to make Figures of Animals, Ships, Machines, &c. as soon as they can use a Pen : But for want of a little Instruction at that Time, generally are discouraged, and quit the Pursuit.

Mr. *Locke* says, p. 234. "When your Son can write well and quick, I think it may be convenient not only to continue the Exercise of his Hand in Writing, but also to improve the Use of it further in *Drawing* ; a Thing very useful to a Gentleman on several Occasions ; but especially if he travel ; as that which helps a Man often to express in a few Lines well put together, what a whole Sheet of Paper in Writing would not be able to represent and make intelligible. How many Buildings may a Man see, how many Machines and Habits meet with, the Ideas whereof would be easily retain'd, and communicated by a little Skill in Drawing ; which being committed to Words, are in Danger to be lost, or at best but ill retained in the most exact Descriptions ? I do not mean that I would have him a perfect Painter ; to be that to any tolerable Degree, will require more Time than he can spare from his other Improvements of greater Moment. But so much Insight into Perspective and Skill in Drawing, as will enable him to represent tolerably on Paper any Thing he sees, except Faces, may, I think, be got in a little Time "

*Drawing* is no less useful to a *Mechanic* than to a Gentleman. Several Handicrafts seem to require it ; as the Carpenter's, Shipwright's, Engraver's, Painter's, Carver's, Cabinet-maker's, Gardiner's, and other Businesses. By a little Skill of this kind, the Workman may perfect his own Idea of the Thing to be done, before he begins to work ; and show a Draft for the Encouragement and Satisfaction of his Employer.

\* Mr. *Locke* is of Opinion, p. 269. that a Child should be early enter'd in *Arithmetick, Geography, Chronology, History*

The \* *English* Language might be taught by Grammar ; in which some of our best Writers, as *Tillotson, Addison, Pope, Algernoon Sidney,*

ry and Geometry. “ Merchants Accounts, he says, if it is not necessary to help a Gentleman to *get* an Estate, yet there is nothing of more Use and Efficacy to make him *preserve* the Estate he has. 'Tis seldom observ'd that he who keeps an Account of his Income and Expences, and thereby has constantly under View the Course of his Domestic Affairs, lets them run to Ruin : And I doubt not but many a Man gets behind-hand before he is aware, or runs farther on when he is once in, for want of this Care, or the Skill to do it. I would therefore advise all Gentlemen to learn perfectly *Merchants Accounts* ; and not to think 'tis a Skill that belongs not to them, because it has received its Name, and has been chiefly practis'd by Men of Traffick.” p. 316.

Not only the *Skill*, but the *Habit* of keeping Accounts, should be acquir'd by all, as being necessary to all.

\* Mr. *Locke*, speaking of *Grammar*, p. 252. says, “ That to those the greatest Part of whose Business in this World is to be done with their Tongues, and with their Pens, it is convenient, if not necessary, that they should speak properly and correctly, whereby they may let their Thoughts into other Mens Minds the more easily, and with the greater Impression. Upon this Account it is, that any sort of Speaking, so as will make him be understood, is not thought enough for a Gentleman. He ought to study *Grammar*, among the other Helps of Speaking well, but it *must be* THE GRAMMAR OF HIS OWN TONGUE, of the Language he uses, that he may understand his own Country Speech nicely, and speak it properly, without shocking the Ears of those it is address'd to with Solecisms and offensive Irregularities. And to this Purpose *Grammar is necessary* ; but it is the Grammar *only* of *their own proper Tongues*, and to those who would take Pains in cultivating their Language, and perfecting their Stiles. Whether all Gentlemen should not do this, I leave to be considered, since the Want of Propriety and Grammatical Exactness is thought very misbecoming one of that Rank, and usually draws on one guilty of such Faults, the Imputation of having had a lower Breeding and worse Company than suits with his Quality. If this be so (as I suppose it is) it will be Matter of Wonder, why young Gentlemen are forc'd to learn the Grammars of foreign and dead

*Sidney, Cato's Letters, &c.* should be Classicks :  
 The *Stiles* principally to be cultivated, being  
 the *clear* and the *concise*. Reading should also  
 be

dead Languages, and are never once told of the Grammar of  
 their own Tongues. They do not so much as know there is  
 any such Thing, much less is it made their Business to be in-  
 structed in it. Nor is their own Language ever propos'd to  
 them as worthy their Care and Cultivating, tho' they have *dai-  
 ly Use* of it, and are not seldom, in the future Course of their  
 Lives, judg'd of by their handsome or awkward Way of ex-  
 pressing themselves in it. Whereas the Languages whose Gram-  
 mars they have been so much employed in, are such as proba-  
 bly they shall scarce ever speak or write ; or if upon Occasion  
 this should happen, they should be excused for the Mistakes and  
 Faults they make in it. Would not a *Chinese*, who took No-  
 tice of this Way of Breeding, be apt to imagine, that all our  
 young Gentlemen were designed to be Teachers and Professors  
 of the dead Languages of foreign Countries, and not to be Men  
 of Business in their own." Page 255. the same Author adds,  
 That if Grammar ought to be taught at any Time, it must be  
 to one that can speak the Language already ; how else can he  
 be taught the Grammar of it ? This at least is evident from the  
 Practice of the wise and learned Nations among the Antients.  
 They made it a *Part of Education* to cultivate *their own*, not  
 foreign Tongues. The *Greeks* counted all other Nations barbar-  
 ous, and had a Contempt for their Languages. And though  
 the *Greek Learning* grew in Credit amongst the *Romans* towards  
 the End of their Commonwealth, yet it was the *Roman Tongue*  
 that was made the Study of their Youth : *Their own Language*  
 they were to make Use of, and therefore it was *their own Lan-  
 guage* they were *instructed* and *exercised* in." And p. 281.  
 " There can scarce be a greater Defect (says he) in a Gentle-  
 man, than not to express himself well either in Writing or  
 Speaking. But yet I think I may ask the Reader, whether he  
 doth not know a great many, who live upon their Estates, and  
 so, with the Name, should have the Qualities of Gentlemen,  
 who cannot so much as tell a Story as they should, much less  
 speak clearly and persuasively in any Business. This I think  
 not to be so much their Fault as the *Fault of their Education*."  
 Thus far *Locke*.

Monf. *Rollin*, reckons the Neglect of Teaching their own  
 Tongue a great Fault in the *French Universities*. He spends  
 great

be taught, and pronouncing, properly, distinctly, emphatically ; not with an even Tone, which *under-does*, nor a theatrical, which *over-does* Nature.

To

great Part of his first Vol. of *Belles Lettres*, on that Subject ; and lays down some excellent Rules or Methods of Teaching *French* to *Frenchmen* grammatically, and making them Masters therein, which are very applicable to our Language, but too long to be inserted here. He practis'd them on the Youth under his Care with great Success.

Mr. *Hutchinson*, Dial. p. 297. says, “ To perfect them in the Knowledge of their Mother Tongue, they should learn it in the Grammatical Way, that they may not only speak it purely, but be able both to correct their own Idiom, and afterwards enrich the Language on the same Foundation.”

Dr. *Turnbull*, in his Observations on a liberal Education, says, p. 262. “ The *Greeks*, perhaps, made more early Advances in the most useful Sciences than any Youth have done since, chiefly on this Account, that they studied no other Language but their own. This no Doubt saved them very much Time ; but they *applied themselves carefully* to the Study of *their own* Language, and were *early* able to speak and write it in the *greatest Perfection*. The *Roman* Youth, though they learned the *Greek*, did not neglect their own Tongue, but studied it more carefully than we now do *Greek* and *Latin*, without giving ourselves any Trouble about our own Tongue.”

Monf. *Simon*, in an elegant Discourse of his among the Memoirs of the Academy of *Belles Lettres* at *Paris*, speaking of the Strefs the *Romans* laid on Purity of Language and graceful Pronunciation, adds, “ May I here make a Reflection on the Education we commonly give our Children ? It is very remote from the Precepts I have mentioned. Hath the Child arrived to six or seven Years of Age, he mixes with a Herd of ill-bred Boys at School, where under the Pretext of Teaching him *Latin*, no Regard is had to his *Mother Tongue*. And what happens ? What we see every Day. A young Gentleman of eighteen, who has had this Education, CANNOT READ. For to articulate the Words, and join them together, I do not call *Reading*, unless one can pronounce well, observe all the proper Stops, vary the Voice, express the Sentiments, and read with a delicate Intelligence. Nor can he speak a Jot better. A Proof of  
this

To form their Stile, they should be put on Writing ‡ Letters to each other, making Abstracts

this is, that he cannot write ten Lines without committing gross Faults ; and because he did not learn his own Language well in his early Years, he will never know it well. I except a few, who being afterwards engaged by their Profession, or their natural Taste, cultivate their Minds by Study. And yet even they, if they attempt to write, will find by the *Labour* Composition costs them, what a *Loss it is*, not to have learned their Language in the proper Season. Education among the *Romans* was upon a quite different Footing. Masters of Rhetoric taught them early the Principles, the Difficulties, the Beauties, the Subtleties, the Depths, the Riches of their own Language. When they went from these Schools, they were perfect Masters of it, they were never at a Loss for proper Expressions ; and I am much deceived if it was not owing to this, that they produced such excellent Works with so *marvellous Facility*."

*Pliny*, in his Letter to a Lady on chusing a Tutor for her Son, speaks of it as the most material Thing in his Education, that he should have a good *Latin* Master of Rhetoric, and recommends *Julius Genitor* for his *eloquent, open and plain Faculty of Speaking*. He does not advise her to a *Greek* Master of Rhetoric, tho' the *Greeks* were famous for that Science ; but to a *Latin* Master, because *Latin* was the Boy's Mother Tongue. In the above Quotation from *Monf. Simon*, we see what was the Office and Duty of the Master of Rhetoric.

‡ This *Mr. Locke* recommends, *Educ* p. 284. and says, " The Writing of Letters has so much to do in all the Occurrences of human Life, that no Gentleman can avoid shewing himself in this Kind of Writing. Occasions will daily force him to make this Use of his Pen, which, besides the Consequences that, in his Affairs, the well or ill managing it often draws after it, always lays him open to a severer Examination of his Breeding, Sense and Abilities, than oral Discourses, whose transient Faults dying for the most Part with the Sound that gives them Life, and so not subject to a strict Review, more easily escape Observation and Censure " He adds,

" Had the Methods of Education been directed to their right End, one would have thought this so necessary a Part could not have been neglected, whilst Themes and Verses in *Latin*; of no Use at all, were so constantly every where pressed, to the Racking of Childrens Inventions beyond their Strength; and

tracts of what they read ; or writing the same Things in their own Words ; telling or writing Stories lately read, in their own Expressions. All

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and hindring their chearful Progress by unnatural Difficulties. But Custom has so ordained it, and who dares disobey ? And would it not be very unreasonable to require of a learned Country Schoolmaster (who has all the Tropes and Figures in *Farnaby's* Rhetorick at his Finger's Ends) to teach his Scholar to express himself handsomely in *English*, when it appears to be so little his Business or Thought, that the Boy's Mother (despised, 'tis like, as illiterate for not having read a System of Logic or Rhetoric) outdoes him in it ?

“ To speak and write correctly, gives a Grace, and gains a favourable Attention to what one has to say : And since 'tis *English* that an *Englishman* will have constant Use of, that is the Language he should chiefly cultivate, and wherein most Care should be taken to polish and perfect his Stile. To speak or write better *Latin* than *English*, may make a Man be talk'd of, but he will find it more to his Purpose to express himself well in his own Tongue, that he uses every Moment, than to have the vain Commendation of others for a very insignificant Quality. This I find universally neglected, nor no Care taken any where to improve young Men in their own Language, that they may thoroughly understand and be Masters of it. If any one among us have a Facility or Purity more than ordinary in his Mother Tongue, it is owing to Chance, or his Genius, or any Thing, rather than to his Education, or any Care of his Teacher. To mind what *English* his Pupil speaks or writes, is below the Dignity of one bred up among *Greek* and *Latin*, tho' he have but little of them himself. These are the Learned Languages, fit only for Learned Men to meddle with and teach : *English* is the Language of the illiterate Vulgar. Though the Great Men among the *Romans* were daily exercising themselves in their own Language ; and we find yet upon Record the Names of Orators who taught some of their Emperors *Latin*, tho' it were their Mother Tongue. 'Tis plain the *Greeks* were yet more nice in theirs. All other Speech was barbarous to them but their own, and no foreign Language appears to have been studied or valued amongst that learned and acute People ; tho' it be past Doubt, that they borrowed their Learning and Philosophy from abroad.

I am not here speaking against *Greek* and *Latin*. I think *Latin* at least ought to be well understood by every Gentleman. But whatever foreign

to be revis'd and corrected by the Tutor, who should give his Reasons, explain the Force and Import of Words, &c.

To

foreign Languages a young Man meddles with, that which he should critically study, and labour to get a Facility, Clearness and Elegancy to express himself in, should be *his own*; and to this Purpose *he should daily be EXERCISED* in it."

To the same Purpose writes a Person of eminent Learning in a Letter to Dr. Turnbull. " Nothing certainly (says he) can be of more Service to Mankind than a right Method of Educating the Youth, and I should be glad to hear ————— to give an Example of the great Advantage it would be to the *rising Age*, and to our Nation. When our publick Schools were first establish'd, the Knowledge of *Latin* was thought Learning; and he that had a tolerable Skill in two or three Languages; tho' his Mind was not enlightened by any *real Knowledge*, was a profound Scholar. But it is not so at present; and People confess, that Men may have obtained a Perfection in these, and yet continue *deeply ignorant*. The *Greek* Education was of another Kind [which he describes in several Particulars, and adds] They studied to write their *own Tongue* more accurately than we do *Latin* and *Greek*. But where is *English* taught at present? Who thinks it of Use to study correctly *that Language* which he is to use *every Day* in his Life, be his Station ever so high, or ever so insignificant. It is in *this* the Nobility and Gentry defend their Country, and serve their Prince in Parliament; in *this* the Lawyers plead, the Divines instruct, and all Ranks of People write their Letters, and transact all their Affairs; and yet who thinks it worth his learning to write *this* even accurately, not to say politely? Every one is suffer'd to form his Style by Chance; to imitate the first wretched Model which falls in his Way, before he knows what is faulty, or can relish the Beauties of a just Simplicity. Few think their Children qualified for a Trade till they have been whipt at a *Latin* School for five or six Years, — to learn a little of that which they are oblig'd to forget; when in those Years right Education would have improv'd their Minds, and taught them to acquire Habits of Writing *their own Language* easily under right Direction; and this would have been useful to them as long as they lived." *Introd.*

¶ 3, 4, 5.

Since Mr. Locke's Time, several good Grammars have been wrote and publish'd for the Use of Schools; as *Brightland's*, *Greenwood's*, &c.



To form their † Pronunciation, they may be put on making Declamations, repeating Speeches, delivering Orations, &c. The Tutor assisting at the Rehearsals, teaching, advising, correcting their Accent, &c.

But if \* HISTORY be made a constant Part of their Reading, such as the Translations of the *Greek* and *Roman* Historians. and the modern Histories of antient *Greece* and *Rome*, &c. may not almost all Kinds of useful Knowledge be that Way introduc'd to Advantage, . and with Pleasure to the Student ? As.

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## GEOGRAPHY,

† By Pronunciation is here meant, the proper Modulation of the Voice, to suit the Subject with due Emphasis, Action, &c. In delivering a Discourse in Publick, design'd to persuade, the *Manner*, perhaps, contributes more to Success, than either the *Matter* or *Method*. Yet the two latter seem to engross the Attention of most Preachers and other Publick Speakers, and the former to be almost totally neglected.

\* As nothing *teaches* (saith Mr. *Locke*) so nothing *delights* more than HISTORY. The first of these recommends it to the Study of grown Men, the latter makes me think it the *fittest* for a young Lad, who as soon as he is instructed in Chronology, and acquainted with the several Epochas in Use in this Part of the World; and can reduce them to the *Julian* Period, should then have some History put into his Hand. *Educ. p. 276.*

Monf. *Rollin* complains, that the College Education in *France* is defective in Teaching *History*, which he thinks may be made of great Advantage to Youth. This he demonstrates largely in his *Belles Lettres*, to the Satisfaction of all that read the Book. He lays down the following Rules for Studying History. *viz.* 1. To reduce the Study to Order and Method. 2. To observe what relates to Usages and Customs. 3. To enquire particularly, and above all Things, after the Truth. 4. To endeavour to find out the Causes of the Rise and Fall of States, of the Gaining or Losing of Battles, and other Events of Importance. 5. To study the Character of the Nations and great Men mentioned in History. 6. To be attentive to such Instructions

**GEOGRAPHY**, by reading with Maps, and being required to point out the Places *where* the greatest Actions were done, to give their old and new Names, with the Bounds, Situation, Extent of the Countries concern'd, &c.

**CHRONOLOGY**, by the Help of *Helvicus* or some other Writer of the Kind, who will enable them to tell *when* those Events happened; what Princes were Contemporaries, what States or famous Men flourish'd about that Time, &c. The several principal Epochas to be first well fix'd in their Memories.

**ANTIEN**T CUSTOMS, religious and civil, being frequently mentioned in History, will give Occasion for explaining them; in which the ‡ Prints of Medals, Basso Relievo's, and anti-ent Monuments will greatly assist.

**MORALITY**, || by descanting and making continual Observations on the Causes of the Rise or Fall of any Man's Character, Fortune, Power, &c. mention'd in History; the Advantages of Temperance, Order, Frugality, Industry, Perseverance, &c. &c. † Indeed the  
general

structions as concern MORAL EXCELLENCY and the CONDUCT OF LIFE. 7. Carefully to note every Thing that relates to RELIGION. Vol. 3. p. 146.

‡ Plenty of these are to be met with in *Montfaucon*; and other Books of Antiquities.

|| For the Importance and Necessity of moral Instructions to Youth, see the latter Notes.

† Dr. *Turnbull*, Liberal Education, p. 371, says, "That the useful Lessons which ought to be inculcated upon Youth, are much better taught and enforced from *Characters*, *Actions*, and *Events*, developing the inward Springs of human Conduct, and the different Consequences of Actions, whether with Re-  
spect

general natural Tendency of Reading good History, must be, to fix in the Minds of Youth deep Impressions of the Beauty and Usefulness of Virtue of all Kinds, Publick Spirit, Fortitude, &c.

*History* will show the wonderful Effects of ORATORY, in governing, turning and leading great Bodies of Mankind, Armies, Cities, Nations. When the Minds of Youth are struck with Admiration at this, ‡ then is the Time to give them the Principles of that Art, which they will study with Taste and Application. Then they may be made acquainted with the best Models among the Antients, their Beauties being particularly pointed out to them. Modern Political Oratory being chiefly performed by the Pen and Press, its Advantages over the Antient in some Respects are to be shown ; as that its Effects are more extensive, more lasting, &c.

### *History*

spect to private or publick Good, than by abstract Philosophical Lectures. History points out in Examples, as in a Glass, all the Passions of the human Heart, and all their various Workings in different Circumstances, all the Virtues and all the Vices human Nature is capable of ; all the Snares, all the Temptations, all the Vicissitudes and Incidents of human Life ; and gives Occasion for Explaining all the Rules of Prudence, Decency, Justice and Integrity, in private Oeconomy, and in short all the Laws of natural Reason."

‡ Rules are best understood, when Examples that confirm them, and point out their Fitness or Necessity, naturally lead one, as it were by the Hand, to take Notice of them. One who is persuaded and moved by a Speech, and heartily admires its Force and Beauty, will with Pleasure enter into a critical Examination of its Excellencies ; and willingly lay up in his Mind the Rules of Rhetoric such an Example of Eloquence plainly suggests. But to teach Rules abstractly, or without Examples, and before the agreeable Effects the Observance of them tends to

*History* will also afford frequent Opportunities of showing the Necessity of a *Publick Religion*, from its Usefulness to the Publick ; the Advantage of a Religious Character among private Persons ; the Mischiefs of Superstition, &c. and the Excellency of the CHRISTIAN RELIGION above all others antient or modern†.

*History* will also give Occasion to expatiate on the Advantage of Civil Orders and Constitutions, how Men and their Properties are protected by joining in Societies and establishing Government ; their Industry encouraged and rewarded, Arts invented,, and Life made more comfortable : The Advantages of *Liberty*, Mischiefs of *Licentiousness*, Benefits arising from good Laws and a due Execution of Justice, &c. Thus may the first Principles of sound † *Politicks* be fix'd in the Minds of Youth.

On *Historical* Occasions, Questions of Right and Wrong, Justice and Injustice, will naturally arise, and may be put to Youth, which they may debate in Conversation and in Writing,

to produce (which are in Reality their Reason or Foundation) have been felt, *is exceedingly preposterous.*" *Turnbull*, p. 410.

" I have seldom or never observed any one to get the Skill of Speaking handsomely, by Studying the Rules which pretend to teach Rhetoric. *Locke*, p. 279.

† See *Turnbull* on this Head, from p. 396 to 390. very much to the Purpose, but too long to be transcribed here.

† Thus, as *Milton* says, *Educ.* p. 381. should they be instructed in the Beginning, End and Reasons of political Societies ; that they may not, in a dangerous Fit of the Commonwealth, be such poor, shaken, uncertain Reeds, of such a tottering Conscience, as many of our great Councillors have lately  
shewn

ting ||. When they ardently desire Victory, for the Sake of the Praise attending it, they will begin to feel the Want, and be sensible of the Use of *Logic*, or the Art of Reasoning to *discover* Truth, and of Arguing to *defend* it, and *convince* Adversaries. This would be the Time to acquaint them with the Principles of that Art. *Grotius*, *Puffendorff*, and some other Writers of the same Kind, may be used on these Occasions to decide their Disputes. † Publick Disputes warm the Imagination, whet the Industry, and strengthen the natural Abilities.

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stew themselves, but steadfast Pillars of the State. || After this, they are to dive into the Grounds of Law and legal Justice ; deliver'd first and with best Warrant by *Moses* ; and as far as human Prudence can be trusted, in those celebrated Remains of the antient *Grecian* and *Roman* Lawgivers, &c. p. 382.

“ When he has pretty well digested *Tully's* Offices, says Mr. *Locke*, p. 277. and added to it *Puffendorff de Officio Hominis & Civis*, it may be seasonable to set him upon *Grotius, de Jure Belli & Pacis*, or which perhaps is the better of the two, *Puffendorff de Jure naturali & Gentium* ; wherein he will be instructed in the natural Rights of Men, and the Original and Foundations of Society, and the Duties resulting from thence. This *general Part of Civil Law* and History are Studies which a Gentleman should not barely touch at, but constantly dwell upon, and never have done with. A virtuous and well-behaved young Man, that is well versed in the *general Part of the Civil Law* (which concerns not the Chicane of private Cases, but the Affairs and Intercourse of civilized Nations in general, grounded upon Principles of Reason) understands *Latin* well, and can write a good Hand, one may turn loose into the World, with great Assurance that he will find Employment and Esteem every where.”

† Mr. *Walker*, in his excellent Treatise of the Education of young Gentlemen, speaking of *Publick and open Argumentation pro*

When Youth are told, that the Great Men whose Lives and Actions they read in History, spoke two of the best Languages that ever were, the most expressive, copious, beautiful ; and that the finest Writings, the most correct Compositions, the most perfect Productions of human Wit and Wisdom, are in those Languages, which have endured Ages, and will endure while there are Men ; that no Translation can do them Justice, or give the Pleasure found in Reading the Originals ; that those Languages contain all Science ; that one of them is become almost universal, being the Language of Learned Men in all Countries ; that

*pro and con*, says p. 124, 125. *This is it which brings a Question to a Point, and discovers the very Center and Knot of the Difficulty. This warms and activates the Spirit in the Search of Truth, excites Notions, and by replying and frequent Beating upon it, cleanseth it from the Ashes, and makes it shine and flame out the clearer. Besides, it puts them upon a continual Stretch of their Wits to defend their Cause, it makes them quick in Replies, intentive upon their Subject ; where the Opponent useth all Means to drive his Adversary from his Hold ; and the Answerer defends himself sometimes with the Force of Truth, sometimes with the Subtilty of his Wit ; and sometimes also he escapes in a Mist of Words, and the Doubles of a Distinction, whilst he seeks all Holes and Recesses to shelter his persecuted Opinion and Reputation. This properly belongeth to the Disputations which are Exercises of young Students, who are by these Velitations and in this Palæstra brought up to a more serious Search of Truth. And in them I think it not a Fault to dispute for Victory, and to endeavour to save their Reputation ; nor that their Questions and Subjects are concerning Things of small Moment and little Reality ; yea, I have known some Governors that have absolutely forbidden such Questions, where the Truth was of Concernment, on purpose that the Youth might have the Liberty of exerting their Parts to the uttermost, and that there might be no Stint to their Emulation."*

that to understand them is a distinguishing Ornament, &c. they may be thereby made desirous of learning those Languages, and their Industry sharpen'd in the Acquisition of them. All intended for Divinity should be taught the *Latin* and *Greek* ; for Physick, the *Latin*, *Greek* and *French* ; for Law, the *Latin* and *French* ; Merchants, the *French*, *German*, and *Spanish* : And though all should not be compell'd to learn *Latin*, *Greek*, or the modern foreign Languages ; yet none that have an ardent Desire to learn them should be refused ; their *English*, Arithmetick, and other Studies absolutely necessary, being at the same Time not neglected.

If the new *Universal History* were also read, it would give a *connected* Idea of human Affairs, so far as it goes, which should be follow'd by the best modern Histories, particularly of our Mother Country ; then of these Colonies ; which should be accompanied with Observations on their Rise, Encrease, Use to *Great-Britain*, Encouragements, Discouragements, &c. the Means to make them flourish, secure their Liberties, &c.

With the History of Men, Times and Nations, should be read at proper Hours or Days, some of the best *Histories of Nature* †, which  
D would

† *Rollin*, Vol. 4. p. 211. speaking of *Natural Philosophy*, says, " That much of it falls within the Capacity of all Sorts of Persons, even of Children. It consists in attending to the Objects with which Nature presents us, in considering them with Care, and admiring their different Beauties, &c. Searching

would not only be delightful to Youth, and furnish them with Matter for their Letters, &c. as well as other History ; but afterwards of great Use to them, whether they are Merchants, Handicrafts, or Divines ; enabling the first the better to understand many Commodities, Drugs, &c. the second to improve his Trade or Handicraft by new Mixtures, Materials, &c. and the last to adorn his Discourses by beautiful Comparisons, and strengthen them by new Proofs of Divine Providence. The Conversation of all will be improved by it, as Occasions frequently occur of making Natural Observations, which are instructive, agreeable, and entertaining in almost all Companies. *Natural History* will also afford Opportunities of introducing many Observations, relating to the Preservation of Health, which may be afterwards  
of

ing out their secret Causes indeed more properly belongs to the Learned,

“ I say that even Children are capable of Studying Nature, for they have Eyes, and don't want Curiosity ; they ask Questions, and love to be informed ; and here we need only awaken and keep up in them the Desire of Learning and Knowing, which is natural to all Mankind. Besides this Study, if it is to be called a Study, instead of being painful and tedious, is pleasant and agreeable ; it may be used as a Recreation, and should usually be made a Diversion. It is inconceivable, how many Things Children are capable of, if all the Opportunities of Instructing them were laid hold of, with which they themselves supply us.

“ A Garden, a Country, a Plantation, are all so many Books which lie open to them ; but they must have been taught and accustomed to read in them. Nothing is more common amongst us than the Use of Bread and Linnen. How seldom do Children know how either of them are prepared, through how many Operations and Hands the Corn and Flax must pass, before  
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of great Use. *Arbutnot* on Air and *Aliment*, *Sanctorius* on Perspiration, *Lemery* on Foods, and some others, may now be read, and a very little Explanation will make them sufficiently intelligible to Youth.

While they are reading Natural History, might not a little *Gardening*, *Planting*, *Grafting*, *Inoculating*, &c. be taught and practised; and now and then Excursions made to the neighbouring Plantations of the best Farmers, their Methods observ'd and reason'd upon for the Information of Youth. The Improvement

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fore they are turned into Bread and Linnen? The same may be said of Cloth, which bears no Resemblance to the Wool whereof it is formed, any more than Paper to the Rags which are picked up in the Streets: And why should not Children be instructed in these wonderful Works of Nature and Art which they every Day make Use of without reflecting upon them?

“He adds, that a careful Master may in this Way enrich the Mind of his Disciple with a great Number of useful and agreeable Ideas, and by a proper Mixture of short Reflections, will at the same Time take Care to form his Heart, and lead him by Nature to Religion.”

*Milton* also recommends the Study of *Natural Philosophy* to Youth, *Educ. p.* 380. “In this, says he, they may proceed leisurely from the History of Meteors, Minerals, Plants and living Creatures, as far as Anatomy; Then also in Course might be read to them out of some not tedious Writer, the Institution of Physick; that they may know the Tempers, the Humours, the Seasons, and how to manage a Crudity; which he who can wisely and timely do, is not only a great Physician to himself, and to his Friends, but also may at some Time or other save an Army by this frugal and expenselless Means only; and not let the healthy and stout Bodies of young Men rot away under him for want of this Discipline, which is a great Pity, and no less a Shame to the Commander.”

Proper Books may be, *Ray's Wisdom of God in the Creation* *Derham's Physico-Theology*, *Speſtacle de la Nature*, &c.

of Agriculture being useful to all †, and Skill in it no Disparagement to any.

The History of *Commerce*, of the Invention of Arts, Rise of Manufactures, Progress of Trade, Change of its Seats, with the Reasons, Causes, &c. may also be made entertaining to Youth, and will be useful to all. And this, with the Accounts in other History of the prodigious Force and Effect of Engines and Machines used in War, will naturally introduce a Desire to be instructed in † *Mechanicks*, and to be inform'd of the Principles of that Art by which

† *Milton* would have the *Latin* Authors on Agriculture taught at School, as *Cato*, *Varro* and *Columella* ; “ for the Matter, says he, is most easy, and if the Language be difficult, yet it may be master'd. And here will be an Occasion of *inciting* and *enabling* them hereafter to improve the Tillage of their Country, to recover the bad Soil, and to remedy the Waste that is made of Good ; for this was one of *Hercules*' Praises.” *Educ. p. 379.*

*Hutcheson* (*Dialogues on Educ. 303, 2d Vol.*) says, “ Nor should I think it below the Dignity or Regard of an University, to descend even to the general Precepts of *Agriculture* and *Gardening*. *Virgil*, *Varro*, and others eminent in Learning, tho't it not below their Pen-----and why should we think meanly of that Art, which was the Mother of Heroes, and of the Masters of the World.”

*Locke* also recommends the Study of Husbandry and Gardening, as well as gaining an Insight in several of the manual Arts ; *Educ. p. 309, 314, 315.* It would be a Pleasure and Diversion to Boys to be led now and then to the Shops of Artificers, and suffer'd to spend some Time there in observing their Manner of Working. For the Usefulness of Mechanic Skill, even to Gentlemen, see the Pages above cited, to which much might be added.

† How many Mills are built and Machines constructed, at great and fruitless Expence, which a little Knowledge in the Principles of Mechanics would have prevented ?

which weak Men perform such Wonders, Labour is sav'd, Manufactures expeditied, &c. &c. This will be the Time to show them Prints of antient and modern Machines, to explain them, to let them be † copied, and to give Lectures in Mechanical Philosophy.

With the whole should be constantly inculcated and cultivated, that *Benignity of Mind* ||, which shows itself in *searching for* and *seizing* every Opportunity to *serve* and to *oblige* ; and is the Foundation of what is called GOOD BREEDING ; highly useful to the Possessor, and most agreeable to all ‡. The

† We are often told in the Journals of Travellers, that such and such Things are done in foreign Countries, by which Labour is sav'd, and Manufactures expeditied, &c. but their Description of the Machines or Instruments used, are quite unintelligible for want of good Drafts. Copying Prints of Machines is of Use to fix the Attention on the several Parts, their Proportions, Reasons, Effects, &c. A Man that has been us'd to this Practice, is not on'y better able to make a Draft when the Machine is before him, but takes so much better Notice of its Appearance, that he can carry it off by Memory when he has not the Opportunity of Drawing it on the Spot. Thus may a Traveller bring home Things of great Use to his Country.

|| “ Upon this excellent Disposition (says Turnbull, p. 326.) it will be *easy to build* that amiable Quality commonly called GOOD BREEDING, and upon *no other Foundation* can it be raised. For whence else can it spring, but from a general Goodwill and Regard for all People, deeply rooted in the Heart, which makes any one that has it, careful not to shew in his Carriage, any Contempt, Disrespect, or Neglect of them, but to express a Value and Respect for them according to their Rank and Condition, suitable to the Fashion and Way of their Country ? 'Tis a Disposition to make all we converse with easy and well pleased.”

‡ It is this lovely Quality which gives true Beauty to all other Accomplishments, or renders them useful to their Possessor, in procuring him the Esteem and Good-will of all that he comes near. Without it, his other Qualities, however good in themselves,

The Idea of what is *true Merit*, should also be often presented to Youth, explain'd and impress'd on their Minds, as consisting in an *Inclination* join'd with an *Ability* to serve Mankind, one's Country, Friends and Family ; which *Ability* is (with the Blessing of God) to be acquir'd or greatly encreas'd by *true Learning* ; and should indeed be the great *Aim* and \* *End* of all Learning.

selves, make him but pass for proud, conceited, vain or foolish. Courage, says an excellent Writer, in an ill-bred Man has the Air, and escapes not the Opinion of Brutality ; Learning becomes Pedantry ; Wit, Buffoonery ; Plainness, Rusticity ; and there cannot be a good Quality in him which Ill-breeding will not warp and disfigure to his Disadvantage." *Turnbull*, p. 327.

\* To have in View the *Glcry and Service of God*, as some express themselves, is only the same Thing in other Words. For *Doing Good to Men* is the *only Service of God* in our Power ; and to *imitate his Beneficence* is to *glorify him*. Hence *Milton* says, " The *End* of Learning is to repair the Ruins of our first Parents, by regaining to *know God aright*, and out of that Knowledge to *love him*, to *imitate him*, to be *like him*, as we may the nearest by possessing our Souls of true Virtue." *Educ.* p. 373. *Mr. Hutcheson* says, *Dial.* v. 2. p. 97. " The *principal End* of Education is, to *form us wise and good Creatures, useful to others, and happy ourselves*. The whole Art of Education lies within a narrow Compass, and is reducible to a very simple Practice ; namely, *To assist in unfolding those Natural and Moral Powers with which Man is endowed, by presenting proper Objects and Occasions ; to watch their Growth that they be not diverted from their End, or disturbed in their Operation by any foreign Violence ; and gently to conduct and apply them to all the Purposes of private and of public Life.*" And *Mr. Locke* (p. 84. *Educ.*) says, " 'Tis *VIRTUE*, then; direct *VIRTUE*, which is to be aim'd at in Education. All other Considerations and Accomplishments are nothing in Comparison to this. This is the *solid and substantial Good*, which Tutors should not only read Lectures and talk of, but the *Labour and Art of Education* should furnish the Mind with, and *fasten* there, and never cease till the young Man had a true Relish of it, and plac'd his *Strength*, his *Glory*, and his *Pleasure*, in it." And *Monf. Rollin*, *Belles Lettres*, Vol.

4. p. 249. to the same Purpose, “ If we consult our Reason ever so little, it is easy to discern that thē End which Masters should have in View, is not barely to teach their Scholars *Greek* and *Latin*, to learn them to make Exercises and Verses, to charge their Memory with Facts and historical Dates, to draw up Syllogisms in Form, or to trace Lines and Figures upon Paper. These Branches of Learning I own are useful and valuable, but as *Means*, and not as the *End* ; when they conduct us to other Things, and not when we stop at them ; when they serve us as Preparatives and Instruments for better Knowledge, without which the rest would be useless. Youth would have Cause to complain, if they were condemned to spend eight or ten of the best Years of their Life in learning, at a great Expence, and with incredible Pains, one or two Languages, and some other Matters of a like Nature, which perhaps they would seldom have Occasion to use. The End of Masters, in the long Course of their Studies, is to habituate their Scholars to serious Application of Mind, to make them love and value the Sciences, and to cultivate in them such a Taste, as shall make them thirst after them when they are gone from School ; to point out the Method of attaining them ; and make them thoroughly sensible of their Use and Value ; and by that Means dispose them for the different Employments to which it shall please God to call them. Besides this, the End of Masters should be, to improve their Hearts and Understandings, to protect their Innocence, to inspire them with Principles of *Honour* and *Probity*, to train them up to good Habits ; to correct and subdue in them by gentle Means, the ill Inclinations they shall be observed to have, such as Pride, Insolence, an high Opinion of themselves, and a saucy Vanity continually employed in lessening others ; a blind Self-love solely attentive to its own Advantage ; a Spirit of Raillery which is pleased with offending and insulting others ; an Indolence and Sloth, which renders all the good Qualities of the Mind useless.”

Dr. *Turnbull* has the same Sentiments, with which we shall conclude this Note. If, says he, there be any such Thing as DUTY, or any such Thing as HAPPINESS ; if there be any Difference between right and wrong Conduct ; any Distinction between Virtue and Vice, or Wisdom and Folly ; in fine, if there be any such Thing as Perfection or Imperfection belonging to the rational Powers which constitute moral Agents ; or if Enjoyments and Pursuits admit of Compariton ; Good Education must of Necessity be acknowledged to mean, proper Care to instruct early in the Science of Happiness and Duty, or in the Art of Judging and *Acting aright* in Life. Whatever else one may have learned, if he comes into the World from his School-  
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ing and Masters, quite unacquainted with the Nature, Rank and Condition, of Mankind, and the *Duties of human Life* (in its more ordinary Circumstances at least) he hath lost his Time ; *he is not educated* ; he is not prepared for the World ; he is not qualified for Society ; he is not fitted for discharging the *proper Business of Man*. The Way therefore to judge whether Education be on a right Footing or not, is to compare it with the END ; or to consider what it does in order to accomplish Youth for choosing and *behaving well* in the various Conditions, *Relations* and Incidents, of Life. If Education be calculated and adapted to furnish young Minds betimes with proper Knowledge for their Guidance and Direction in the chief Affairs of the World, and in the principal Vicissitudes to which human Concerns are subject, then is it indeed *proper or right Education*. But if *such Instruction* be not the *principal Scope* to which all other Lessons are rendered subservient in what is called the *Institution of Youth*, either *the Art of Living and Acting well* is not Man's *most important Business*, or what ought to be the CHIEF END of Education is neglected, and sacrificed to something of *far inferior Moment*. *Observations on Liberal Education*, p. 175, 176.

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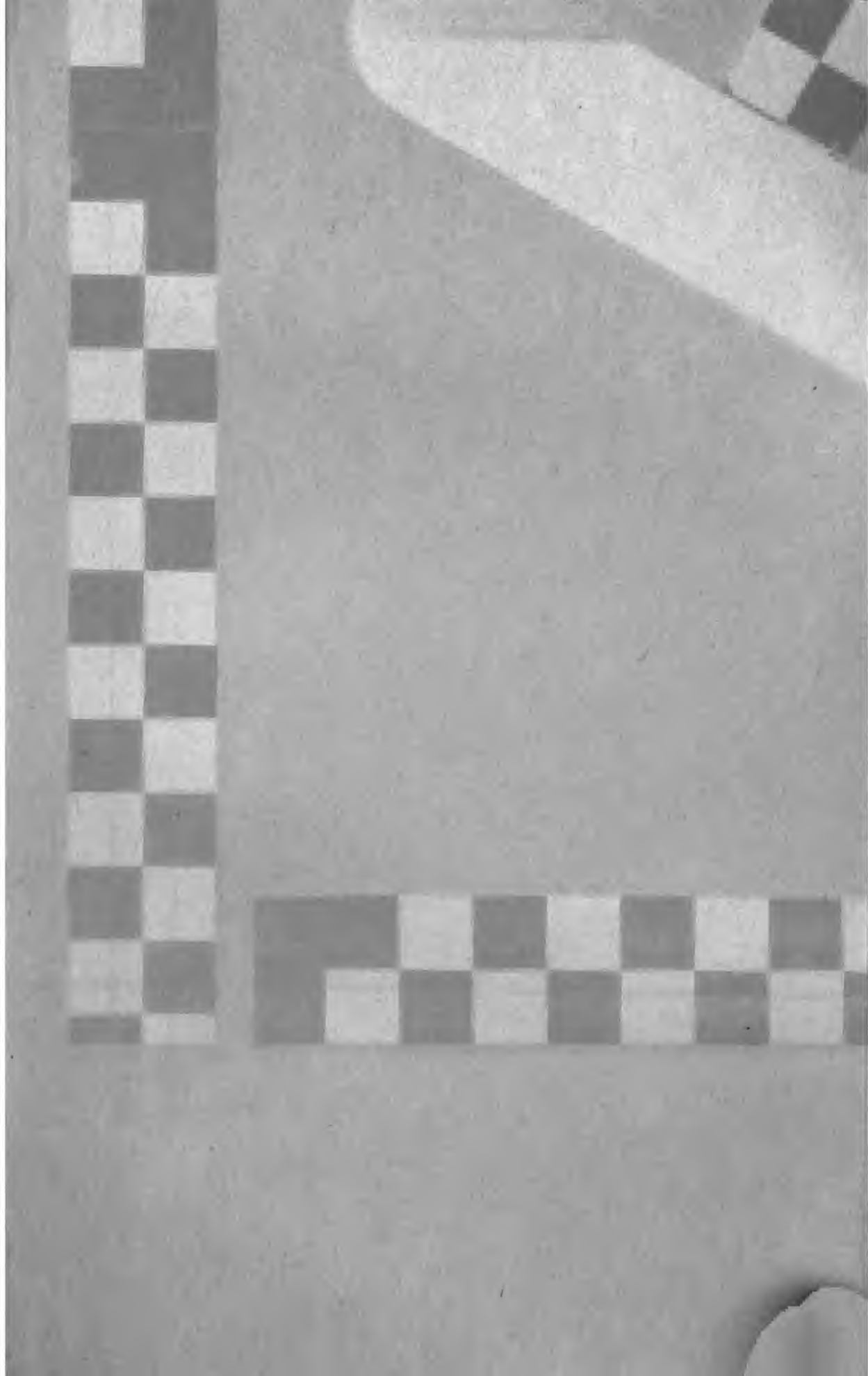
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